846 hammock at the birth of a child, lets himself be taken care of as
[842] the woman lying in and receives the visits of the neighbors. For the child is attributed only to its father, the part of the mother is likened to that of the soil which receives the seed. Soon after birth the
553 suckling [393] gets a name from an animal or a plant. The name is changed however several times in the course of his life, whenever the bearer has accomplished some heroic deed in war hunting. Thus the same person takes five or six names one after the other. On reaching
582 puberty the son forms his own family by taking a wife, one already determined for him in his youth or one he has earned by several years of
587 service in the household of his father-in-law. When a woman's husband dies, his brother must marry her and the brother of the widow must take her daughter of marriageable age in marriage if there is no other
[582] available bridegroom. Certain degrees of relationship exclude marriage, for example between a paternal uncle and a niece. Currently a horrible
734 888 custom is in vogue among the Mundrucus. * They club to death persons

*The hopelessly degenerate Camês, Voturôes, Dorins and Xocrens have the same custom of whom there were in 1826 only 972 individuals left in the Campos de Guara-puava (S. Paulo.) Fr. das Chagas Lima in Revista trimensal. IV. 1842. 53.

suffering from diseases considered to be incurable. Supposedly they do this out of pity. The children believe they are doing their parents a service if they cut short an existence which, without hunting, dancing
[10] or cajiri, can offer no more happiness. It may be that the name "Tamepuyas," heard in the Tapajôz as a tribal name (nickname?), refers to this. The name can be explained as "those who get rid of the old people" (Tamuya puyr). When a death occurs, the female relatives go into
764 [302] mourning by cutting off their long hair, by blackening their faces and by a prolonged period of loud lamentation. The body is buried inside the hut in a hammock. Then drinking fests are held in honor of the deceased and the more powerful he was the longer they last. The
[175] Mundrucu does not believe in immortality (according to a statement of
000 the missionary A. Jesuino Gonsalvez.) The only trace of higher belief

4: Horton E-4 (no date) 1948
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726 462 though Martius reports that women participated in the battle to the extent of recovering arrows shot by the enemy and delivering them to their own warriors. He even asserts that the women "cleverly catch the arrows of the enemy in flight" (Spix and Martius, 1823–31, 3: 1,313). The usual method of attack was to assault the enemy village at daybreak and to fire the huts by means of incendiary arrows. During the fight, the war leader stood behind his warriors directing the attack. Assistants signaled his orders on their trumpets. Women and children of the enemy were 727 taken prisoner; the women were later married by *Mundurucú* men, and the children were adopted. But enemy warriors were killed and their heads taken as trophies.

A *Mundurucú* warrior who had fought bravely but because of a wound had failed to obtain a head, received in compensation a cotton belt from which hung teeth removed from enemy heads. Such a belt might also [301] be given to the widow of a warrior killed in battle (pl. 23, *right*), and [736] her possession of it entitled her to be supported by the community. When a warrior had been wounded, his name was not spoken for a year; during this time he was considered to be dead. At the end of the year, a feast was given to reinstate him in the community.

Trophy heads were dried and colored with urucú or genipa; the brain cavity was filled with cotton and a carrying cord was laced through the lips (pl. 23, *left*). *Mundurucú* trophy heads were not shrunken. (Koseritz (1885) and Barbosa Rodrigues (1882 a) were both in error on this point.)

266 Strömer believes that the *Mundurucú* were cannibalistic, basing his belief on a passage in native text which seems to imply that some part of the trophy head was eaten. Kruse (1934) denies that the *Mundurucú* were in any way cannibalistic; Nimuendajú (personal communication) doubts the credibility of Strömer's informants on this subject.

LIFE CYCLE

846 **Birth and naming.**—According to Martius, the father keeps to his hammock for several weeks after the birth of a child and there receives ●553 the visits and solicitude of his neighbors. Immediately after its birth, the child is given a totemic name. Other names are added as the child grows older. If a man performs a heroic deed in hunting or warfare, his heroism will be commemorated by an additional name. When children 852 reach their 8th year, their tatooing begins, and a boy takes up residence in the men's house.

881 **Puberty and marriage.**—Martius (1867) says that a girl at her first menstruation is required to undergo a long period of fasting "while exposed to the smoke in the gable of the hut."

584 A girl may be betrothed while still quite young to a mature warrior. Though she remains with her parents and the marriage is not consummated

12: Murphy E-5 (1952-1953) 1960
SQ13 Mundurucu SQ13

komtí, a tree; and *Arú* and *Yurí* find a bond in *tkönip*, another tree. The five member phratries do not all have the same "companion of the trumpets" as in the first case presented, but rather are tied together in a chain of pairs of common spirits. The fact that some clans within a phratry may be directly linked to another through a mutually recognized spirit and to others only by intervening clans results in some difference of feelings of kinship. Thus, only clans that maintain an especially close bond through possession of identical spirits can interchange members. For example, a man of the *Sau* clan may bestow the name *Marí* on one or more of his children. This does not alter the father-child relationship in any way, but the children of sons who have received the name of a close clan of the father's phratry, in turn transfer this membership to their children. Among the contemporary Mundurucú, this practice is frequently and deliberately followed in order to bolster the ranks of depopulated clans.

The *Kiriši* clan of the White moiety and the *Warú*, *Sau*, and *Karú* clans of the Red are divided into two sections. The clan proper is referred to by the Mundurucú as the "real" clan, while the subclan is known as *kokuawat*, or "dwellers of the same place." The members of each section feel even more closely related than do members of the same phratry, and the naming system does not reveal to which section an individual belongs. Membership in each section is kept separate only through general knowledge of each person's genealogy. Three of these four clans have an interesting characteristic. They share spirit "companions of the trumpets" except for a minor difference: the clan proper recognizes the larger species of a plant or animal family, the subclan the smaller species.

This detail and the identity of clan names suggest that the subclan half is an offshoot of the clan. If this is so,